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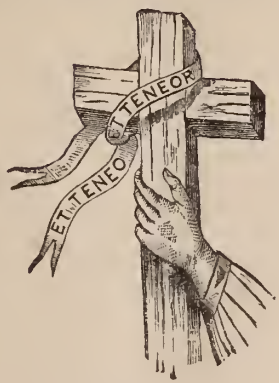
Woman's Work for Woman.



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Abroad.

NORTH AMERICAN INDIANS.

Turning our gaze from the shadowed lands beyond the sea, where we have traced the glimmering light of the gospel of Christ, we come again to view the aborigines of our own Republic, and to ask what progress we may find here; what of the red man *to-day?* The time is long past for sentimental allusion to the typical Indian who was represented as marching grandly off the stage of life to leave the whites in undisturbed possession of his hunting grounds. He stands before us to day an important fact, a living reality. In his wretchedness he needs our help. In his strivings to rise above his degradation he needs our heartiest sympathy. He is trammelled by the superstitions of his fathers, and needs our Saviour.

If, after having tried so many experiments, the government has failed to solve the Indian problem, there is no doubt, no obscurity, in the duty of the American Christian to that race. The efforts which have been put forth for their salvation from the time of

Eliot and Brainerd to the present have not only been remarkably successful, but have added another proof to the fact that Christianity is the surest and the shortest path to civilization. The quiet, patient, prayerful work of godly men and women in the various tribes will be wholly known only in the hereafter, but we see much fruit from it even now, in the churches and schools, the well-tilled fields and comfortable homes of the reservations.

This race of 250,000 or more is *not* disappearing as we were taught in former years to believe, but "is steadily though slowly increasing." They are *not* too wild and restless to become civilized, as facts abundantly show. Nor are they wanting in mental ability any more than in physical strength and courage. From the figures given in the Tenth Annual Report of the Board of Indian Commissioners, we learn in respect to their material advancement, that "more than one-half of the Indians have discarded the blanket and donned a civilized garb; that about one-half have moved out of their lodges and wigwams into houses, the number of which has increased nearly threefold in ten years; that the number of pupils in Indian schools has more than doubled; that nearly one-sixth of the Indian population can read; that the number of acres of land cultivated by the Indians is about five times as great as ten years ago; that the production of wheat has increased nearly fivefold, of corn sevenfold, of oats and barley nearly fourfold, and of hay nearly ninefold, and that the Indians own about three times as many horses and mules, six times as many cattle, seven times as many swine, and about seventy-five times as many sheep as they did ten years ago. They now own more than two head of sheep for every Indian man, woman, and child in the United States."

Where they have become civilized they are a law-abiding people. The Hon. Isaac C. Parker, Judge of the United States District Court for the Western District of Arkansas, to which the Indian Territory is attached for judicial purposes, says, "regarding the observance of law and the security of life and property in the Indian Territory, the facts are much more favorable than in the adjoining states," meaning Arkansas and Texas. He says further, that "the law is vigorously executed in the United States

Courts, and many of the Indian courts show great energy in the enforcement of the local laws. Several of the tribes have each a code of laws which provides for the punishment of all offences against person or property among themselves. Several Indian lawyers practice before the United States Court at Fort Smith. They are men of fine ability and good character. They very soon learn the system of practice, and carry back to their own courts a desire to establish the same system there, which is having a beneficial effect."

And how stands the work of our Church among them? Let us glance over the mission stations of the Presbyterian Board of Foreign Missions, and we shall see an advance all along the line.

SENECA MISSION.

Rev. William Hall, who has labored among the Senecas for more than forty years, in an address to them delivered last fall makes the following comparison: "In 1826 the most of your people lived in wigwams constructed of bark or poles, with earthen floors, with no chimney except a large hole in the top. . . . From such a beginning—one of greater degradation than you are able now to comprehend—you have ascended by slow but sure progress, through the power of truth, persistently brought to bear upon you by Christian men and women, who had faith in the power of the gospel to elevate the degraded, to what you are—a people better prepared, as a rule, to take your places as citizens of the United States than those who come from some of the civilized countries on the other side of the great waters. And you are greatly increased in numbers as well as intelligence. To your population you have added about 33⅓ per cent., all by natural increase, within half a century. . . . But to the Christian, the most interesting facts relate to your religious progress. Fifty years ago the mass of your people were benighted pagans—ignorant worshippers of false gods—'the unknown God.' That class has been blotted out. If there are any real pagans to-day, they are very scarce and not ignorant of the gospel."

On the Cattaraugus Reservation, Western New York, Rev. W. P. Barker and his wife, and Mrs. Asher Wright, the representative

of the Woman's Foreign Missionary Society, are the missionaries. Rev. William Hall and his wife are on the Alleghany Reservation, Western New York and Pennsylvania. At this mission as well as in the others there are also efficient Indian pastors and assistants. Mrs. Wright has charge of an industrial school for women, besides superintending other departments of work at her station.

CHIPPEWA MISSION.

Odanah, on Bad River Reservation in northwestern Wisconsin, is the principal station of this mission. Rev. Isaac Baird and his wife and Miss S. Dougherty are the workers. Mrs. Baird is under the care of our Society. A boarding school of twenty-one boys and girls, and a day school numbering seventy-eight, are kept up at this place. From the Report of our Board of Foreign Missions we learn that "a sub-station on the Lac Court, Oreilles Reserve, has been occupied during the past year, and a day school opened in the charge of a native assistant who had been educated at Odanah—an example of the best kind of missionary growth. Toward the expenses of the boarding school the government makes a grant of $100 for each scholar. Many of the Chippewas are prepared to adopt the ways of civilized life, and are anxious to secure patents for their land in severalty, which has been promised to them by the government."

OMAHA MISSION.

Rev. William Hamilton and his wife are laboring at this mission in Nebraska. The Omahas are gradually increasing in number and advancing in habits of industry.

DAKOTA MISSION.

The work for the Dakotas is supported by the Presbyterian, American, and Episcopal Boards. Our Board occupies three stations, St. Peter, Minn., where the venerable Rev. T. S. Williamson, M.D., has his residence; Yankton Agency, Dakota Ter., the main station, with Rev. John P. Williamson and his wife and Miss J. B. Dickson, assisted by Miss Aungie, as laborers; and Flandreau, Dakota Ter., in charge of a native minister. Miss Dickson and Miss Aungie represent our Society in this mission.

Rev. J. P. Williamson writes in the *Foreign Missionary:* "There are a little over 2000 Indians at Yankton Agency, among whom we have our principal station at the Agency proper, and the two out-stations, Hill, ten miles below, at which there is a church organized, and Woods, four miles above, where there is no church organized, but a school kept up in the winter, as well as prayer meetings. In the summer but few Indians live in the woods." Miss Dickson expects to take one or two of her girls with her and live in the school-house at Woods during next winter. In that case she will be entirely alone with the Indians, and in her devotion to their welfare will need the cheering words and earnest prayers of the home friends, as do all these faithful ones who are laboring in the wilds of our country.

A very encouraging part of the report of this mission is the amount of money raised by the Indians themselves, not only for their own church expenses, but for sending the gospel to others. "The secretaries of the Native Missionary Society reported in September that they had raised $217 19 during the year, all contributed by the Indian churches and the female missionary circles." Surely here is more than a hint to many a church composed of white members. A general organization of the woman's circles in the different churches has been effected, corresponding to a Presbyterial Society.

CREEK MISSION.

Tullahassee, Indian Territory, is the principal point of our operations among the Creeks. The mission force consists of Rev. W. S. Robertson and his wife, Mrs. A. A. Craig, Misses E. J. Baldwin, H. J. McCay, of our Society, and Mary Irwin. At Eufala, a new station, is Rev. R. C. McGee. The boarding school at Tullahassee numbers eighty pupils, and is supported chiefly by the Creek Council. Mrs. Robertson has completed the revised translation of the Acts of the Apostles, which is now in press by the American Bible Society

SEMINOLE MISSION.

Our work in this mission is at Wewoka, Indian Territory, and is conducted by Rev. J. Ross Ramsay and his wife. The boarding

school at this place reports nineteen pupils. "An encouraging account is given of their studies and conduct; they are all young boys, and are supported in part by the Seminole Council."

NEZ PERCES MISSION.

Lapwai, Idaho, is our mission station for this tribe. The workers are Rev. G. L. Deffenbaugh and Miss S. L. McBeth, who is the representative of our Society there. From Miss McBeth's own words, given below, we may obtain an interesting glimpse of her life, as well as a knowledge of her particular work among the Nez Perces.

LETTER FROM MISS McBETH.

. . . My school-room is in my house, and my pupils come to me in the morning, generally as soon as it is light enough to read, and I teach them without intermission until between 1 and 2 o'clock P. M.; and this teaching in two languages is very exhausting. After dinner is over and necessary household matters attended to, the daylight is wellnigh ended.

I do not remember if I told the ladies of the appointment of two of my pupils—Archie B. Lawyer and Mark Williams—by the Indian Department at Washington, as teachers to Joseph's band of Nez Perces in the Indian Territory. James Reuben, another Nez Perce young man, was appointed at the same time. The United States agent here, Mr. J. B. Montieth, was ordered to take some of the late hostile Nez Perces who returned from Sitting Bull and surrendered last summer, and place them with their chief Joseph. My boys accompanied Mr. M. and the prisoners last November. . . .

Robert Williams, one of the native preachers, supplies the church at Kamiah, spending occasionally a few days, or a week or two, at Lapwai with me, studying. Preaching as he does twice or three times every Sabbath, besides "talks" at the prayer-meetings which he holds twice each week, and with few helps in his studies in the way of books, &c., he comes to get a fresh supply of *himtaktpama* (sermon stuff); and after his riding sixty miles, through cold and snow, over the mountains from Kamiah for this purpose, I gladly spend all the time and strength left from my school duties, upon him. He is also pursuing his studies with a view to ordination this spring, if God wills, and needs help which as yet his teacher only can give, because the explanations must be made principally in his own language. He is a noble man, an earnest worker and a successful one among his people. Pray that God may give him the grace, wisdom and strength he so much needs.

Then too, since Mark and Archie have gone to the Indian Territory, I have had "two hearts," as the Nez Perces express it—one here and the other with them. Joseph and his people received them with the old hostility to them and to their teachings, and for a time they were almost in despair. Then, save one short visit to Portland, Oregon, it was their first absence from home, and they were very homesick. "We are in an enemy's country," they wrote, "and with a sick longing for the dear ones at home." Both of them left their wives here, and Archie a little son whom he dearly loves, because there was no provision made for their wives' travelling expenses, and their own going was something of an experiment.

Their teacher laid aside even home letters to talk to and encourage and help her "boys," and try to raise up friends and helpers to them among the Christians of her own race in their vicinity. Their last letters are more hopeful. Mark is a sweet singer, and a good player on the cabinet organ; Archie too sings well, and they have many gospel hymns translated into the Nez Perce. At first the teachers worshipped alone,—no one would meet with them; then a few came, and listened to the singing in silence; then presently a few voices would try to follow them. "Pray much, tell all the Christians to pray much, for us and for this people," they wrote. "We hope the hearts of some are *haito*" (becoming brittle, like ice in the river when it is ready to break up in the spring). "The work is not of us, but by the power of God."

On a recent Sabbath evening our boys appointed a meeting in the "long house," a tent made of seven lodges united into one dwelling for seven families, and having seven fires within it. While they were singing, praying, and preaching, one after another of Joseph's people came quietly in and seated themselves on the (ground) floor and listened, until about two hundred were assembled, and the lodge was crowded to its utmost capacity. Presently other voices chimed in, trying to follow theirs in the hymns, and all appeared to listen attentively to the gospel message. When in the midst of the exercises, two of the leading chiefs, who are still opposed to the gospel, appeared at the door and ordered their people to leave and return to their lodges, which they were compelled to do. Our boys waited quietly until all had left except the occupants of the lodge—about thirty—and then continued the exercises with them. In a little time one after another of the scattered congregation stole quietly back through the darkness, until nearly all had returned, and they finished the meeting without further interruption.

When our boys reached the Territory they did not know what salary they would have, if any, and they found no provision made

for their return travelling expenses, so that the fear that they were cut off from home and dear ones added to their trouble. But recently the department has appointed or promised them a salary of $700 yearly, each, and so that burden is taken from them. But they are surrounded by the heathenism from which they themselves emerged less than ten years ago; they are cut off from church helps and Christian companions, standing *alone*. Pray that God will keep them and guide them, and bless their work among Joseph's people.

I am taking it for granted that the Philadelphia friends, having adopted me, have adopted all my Nez Perces, and are interested in hearing about them. I have written first of those who are absent, because they have had the most to do in delaying this letter. My present class of seven Nez Perce men are making good progress, I think. They are, all but one, married, supporting themselves and families by their own labor, as did Robert, Archie and Mark. For three years these studied with me nearly every morning, and worked on their farms in the afternoons and on Saturdays, providing well for their families by their own work. It was hard, and many times I felt sorry for them, but it helped to develop them into strong, helpful, self-reliant men. My present pupils are pursuing the same course, only that I let the Kamiah men go home for about three weeks in the spring to plough, put in their crops, &c., and then return to their studies. They harvest their crops in the summer vacation. I doubt if many white men in like circumstances would do much better or make more progress.

Then our work on the language—which was an unwritten one, except Father Spaulding's translation of Matthew, about a dozen hymns, and one small book—gave us much pleasure, and, as we had no interpreter, added much to the interest of the day's lesson to us. We enjoyed "digging" among "roots" (verbal), especially in ground which has never before been explored. And often attached to those same "roots" would come up into the light an old-time Nez Perce custom or habit, or a bit of their heathen mythology, or a legend or tradition. The language stood in place of the absent human companionship to us. We have now collected about ten or fifteen thousand Nez Perce words, with their English definitions, together with the outlines of a Nez Perce and English grammar.

A school for Nez Perce girls and for young married women is greatly needed. Something ought to be done for them soon. If a good lady missionary were among them to-day she would find ample work, for they too "are hungry to know," and the few that I have been able to reach I found as quick to learn as the men. When I first came to Kamiah, before this theological work was

put into my hands, I began a mixed class, but that is not best; it is better to teach them separately. But when I am through with my own class I can do little for the women, much as I would like to. I shall be most heartily glad if something can be done for this very important half of the tribe, and will do anything in my power to aid.

That little extract in *Woman's Work* perhaps has been the means in God's hand of prompting kind Christian hearts in the East, South and North to send me words of cheer and Christian sympathy which have done me good. If I had time to answer them I should be very glad; but God will reward them. I *want more letters.* Do not forget in your prayers the Nez Perces and their teacher.

MISSIONS IN INDIA.

IV.—THE ENGLISH LANGUAGE IN INDIA.

THE advent of the English into India as the rulers over two hundred and forty millions of people naturally led to the establishment of an elaborate system of government. This system has developed into the great Indian Empire, with a viceroy and legislative council, five lieutenant governors, with the heads of the various provincial departments, chief commissioners residents at the courts of dependent princes, commanders-in-chief of the army and navy, and a host of European officials, civil and military, of various grades and ranks, holding executive authority in its government. As a natural consequence, not only a multitude of English came into the country, but all Europeans and half castes (now called *Eurasians*) born in the country, depending mainly on the ruling power for a livelihood, were led to acquire the English language. The introduction of railways and telegraphs into the country has led to a still further addition to the English-speaking element. Besides these there are merchants, tea and indigo planters, opium and cinchona planters, and a number of adventurers and speculators, all of whom speak the English language.

With so large a European community ready to employ the natives not only as household servants, but as subordinates in the execution of official duty, it was natural that a widespread desire to acquire the English language should arise among the people. Private schools were soon opened and a large number of natives came in as pupils. The motive to study was the hope of competing successfully with the Eurasian class for the position of writer or clerk in the government offices.

That missionary apostle of the Free Church of Scotland, the late Dr. Duff, having considered this state of mind among the more

intelligent classes of natives, originated the plan of reaching them with the gospel through the medium of the English language. This plan, put into practice nearly forty years ago, has resulted in the establishment of a multitude of Anglo-vernacular mission schools throughout India, wherein the doctrines and Scriptures of the Christian religion are taught daily. The results of English education among the people were very striking. The sons of poor artisans and farmers were at once raised up into positions of importance and by pecuniary advantage. The learned *pundits*, *maulvies*, and *munshis* (moonshees) found that they were likely to be supplanted, at least in so far as employment of the government and of the English were concerned, unless they would educate their children in English. The monopoly of these having now been destroyed, the other castes began to look up, and soon they were crying out for the means of educating their children in English, with a view to their being employed in the lucrative service of the *sarkár* (government). To satisfy this desire the government of India has established throughout the empire an educational department, providing the means whereby all without regard to caste or distinction may secure a good education in both the vernaculars and classics of the country and in the English language. While a thorough course in the vernaculars is insisted upon, it is a noteworthy fact that nearly all the higher education in government and mission schools is imparted through the English language. The effect of this is apparent everywhere, especially in the cities and towns. Go to the courts and you will see native magistrates taking evidence both in English and vernacular, you will hear native lawyers pleading in either language. Go to the shops, the railway stations, the telegraph offices, the hospitals, wherever you like, and you will hear your own language spoken with considerable correctness and often with remarkable fluency. Even in remote parts of the country it is no longer surprising for an Englishman to be accosted in his own language. PADRI SAHIB.

NEWS FROM THE FIELD.

MRS. HAZLETT, RIO JANEIRO, BRAZIL.

WE are greatly encouraged to find those who attend our services very willing and glad to adopt the ideas we present to them in regard to the instruction and care of their children, and we can but trust that the Lord will bless our efforts and help us to be the means of doing much good for the rising generation, and that many may honor and glorify His name. The membership of our congregation is steadily increasing; there has not been a commun-

ion service for some time past but one or more professed their faith and united with the church, and generally one child or more was baptized. Surely we have much to be thankful for, that few as they are, we have the joy of seeing them brought into the church of God and to a knowledge of the true faith. Even among those who only come to our church occasionally we find great sympathy expressed for our work, not only in private but it is spoken of publiely. . . . We greatly need the prayers and sympathy of our home workers. *Pray for us!*

Miss Kuhl, San Paulo, Brazil:

It is much colder in winter in San Paulo than in Rio Claro, although we are a hundred miles farther south, San Paulo is so much higher. . . . There is quite an excitement at court now over the question of religious liberty. The Liberals are bolder and bolder; we thank God and take courage, for we know His mighty arm is the motive power, and that true light is dawning in Brazil. A senator from San Paulo, a warm-hearted friend of Mr. Howell's and of the school, is eloquent on the subject and stands firm. He is a man of talent and energy. A son of this senator is a member of the Provincial Legislature in this capital; he also is a Liberal and a friend of education. Last week he came out strong against the government schools, plead for a reform, holding up the American school as the model school of the province. A journal was sent us with a copy of the speech. It made us very happy; it has been such a struggle to establish our San Paulo schools on the pay system, and yet have the Bible, *the* book in our course of study. We met with much opposition, but now, thanks to Him through whom we conquer, our school is held up as the model in our legislative halls. The young people take much interest in the questions of the day, and in our school nearly all the boys are Liberals. One of them said to me, "We will have religious liberty here as they have in the United States, and then it will be much better for the people." . . . Our schools are doing well; I think they will do better than last year. Our house is full, and in our day school there are more girls than last year. Our society has had some interruptions on account of the rains; when we have met the attendance has been good, and there are generally new faces there.

Mrs. Holcomb, Allahabad, India,

writes under date of March 17: "We hear much of the hard times in America, but friends write that though money is scarce, food and clothing can be secured at surprisingly low prices. Here not only is food at this time expensive, but all imported articles as well,

on account of the high rate of exchange. In this part of India we have not suffered from actual famine, though there has been much suffering, and beggars have been more abundant than ever before. We cannot go into the city without being surrounded by the lame, the blind, the loathsome leper, mothers carrying puny babes, and aged women gaunt and miserable. Months have passed since we have had rain, and at this season a strong west wind prevails, driving before it clouds of fine white dust, which finds its way into our houses through the closed doors. I come in from my work covered with this unpleasant coating, eyes full, and head aching from the heat.

"I have now three schools in my care, two for heathen children and one for the daughters of native Christians. I also teach the women in eighteen different houses; all these houses I try to visit once each week, and the schools two or three times, and this with all my other cares gives me little leisure. Patiently we labor on, believing that it is not in vain. The truths of God's Word taught in these schools and zenanas will assuredly bear fruit. I am pleased that the women and children show such fondness for *bhajans* or hymns in their own tongue. During Hindu festivals we see groups of women and children in gay clothing, carrying offerings, on their way to some temple or shrine, singing songs in honor of their gods. When, instead of these heathen songs, I hear them singing Christian hymns in school, I am always touched, for I think of the time when heathen songs will everywhere be exchanged for hymns of praise to Jesus the Saviour.

"As soon as the heat had sufficiently abated, we left home for an itineration in the district. This we much enjoyed and we trust good was done. We had with us our scioptieon, and this was used nearly every evening, never failing to attract a crowd, and while the people gazed with wonder upon the pictures that so suddenly flashed upon them through the darkness, the Scripture story and its lesson were made known to them. We have found that truths thus taught are remembered."

Mrs. Alexander, Mynpurie, India.

I am thankfully glad to hear how great is the interest among you in foreign missions, and of all the efforts you have been able to put forth in this blessed cause. Here we see so much to be done, so many hearts and homes ready to receive the message of truth, and yet so few to engage in the work and so few to carry this message, that those of us who are at the front very often grow weak and faint-hearted, and wonder when and how the Lord will arise for our help. We know, when we cast aside our unbelief, that He is able to work without means, and it would seem that He is now

bringing us to the acceptance of this truth. We pray that He will strengthen our faith and the faith of dear friends in our loved home-land, that both we and they may be able rightly to interpret His will, to know what He would have us to do for Him, whether to give and do or stand and wait.

There are now eleven schools under my superintendence, one of which is a school for Christian children. The rest are for Hindu or Mohammedan children, and in these schools daily religious instruction is given by Christian teachers, whose duty it is to visit them and report to me. Mr. Alexander has a boys' high school, together with boys' bazaar schools, under his care, and the high school building, which is situated on the east side of the city, is used for our regular Sabbath and Wednesday services. The room is usually well filled on Sabbath morning, and the congregation at that time is made up of Christian, Hindu, and Mohammedan hearers. After the regular service we have Sabbath-school, the classes being taught by my husband, together with our native Christian helpers and myself. Mynpurie city has a population of 22,000, and the high school building is our only place for service.

Mrs. Butler, Ningpo, China.

. . . All of our dear women seem to be advancing steadily in the Christian course. It does me good to learn from their own lips of their trials and temptations, and their victory by the prayer of faith. A member of our church—a woman generally supposed to be worldly minded—came to live with me last autumn. Her Christian character gradually unfolded, and I found her to my surprise a woman of great faith. She had heard from Mrs. Way, Mrs. Rankin and Mrs. Green of the doctrine of salvation through Jesus Christ, but not until eight years ago was she willing to profess Christ before her heathen friends, and cast in her lot with God's people. She was at that time a nurse in an official's family. From there she went to Shanghai, and was employed by a merchant as nurse, and received twelve dollars a month, which is very high wages; the usual amount is a little over four dollars. We had often said that we feared Siao Ah-m was not a very zealous Christian; that she had not been so situated as to be able to attend preaching, and seemed to care more for high wages than this advantage. Therefore I was much surprised when she told me that all the time she was in the employ of foreigners at Shanghai she had continued to read her Bible and pray. "Before I was a Christian," she said, "I used to be very much afraid at night; but after I believed, whenever I became frightened I would get out of my bed and ask God to keep me from harm, and after having prayed could go to sleep feeling that God would take care of

me. This I always do, and am always preserved from harm." She also told me an instance of how her prayers were answered for others. A lady with whom she lived was very sick; for three days she lay at the point of death. Her master said, "Nurse, your mistress must die; the doctor says she cannot recover." "She will get well," she replied; "I am sure she will get well." "And now," she said to me, "why did I say this? Because I had asked the Lord to spare her to her little children, and I was sure He would, and He did. And when you were sick I asked God to make you well again, and He heard me."

I had heard her praying every night, and it made me very happy to know that she was not merely a nominal Christian, but I did not then know that she was praying for me. She recited Scripture verses to me every Saturday while she was with me, and now comes every two weeks to recite to me. Her aim is to commit the Gospels. She began with the first chapter of Matthew. I suggested that she might omit that chapter, but she was not willing, and recited every one of the long names in their order.

Mrs. Fitch, Soochow, China.

"Wong ma-ma is a dear Christian woman, and I would love to have you see her. Seventeen years ago, at the time of the rebellion, she fled from her home near here to Shanghai. In a few years she heard the truth there and embraced it, and, with the daughter with whom she is now, went to the girls' boarding school there of which Mr. Farnham had charge, she to be a cook and her daughter a pupil. They both became earnest Christians, and when her daughter married Mr. Fitch's young native assistant, Mr. Tong, and came here to live, Wong ma-ma soon came to live with them. But at about the time she fled from home her mother-in-law died, and was buried in land belonging to a neighbor. A few months ago this neighbor claimed from her a considerable sum of money for having allowed her mother-in-law's body to lie buried in his ground so long.

"She has just been to remove the body to a place outside the city, and to settle with the man. The Chinese are very superstitious about disturbing a coffin, and say that the person who removes the first basket of earth preparatory to moving it will receive all the evil influences that the troubled spirit of the dead can send forth. So no one was willing to begin unearthing this one. She threw off her outer jacket and removed the first basket of earth herself, and then the men went to work willingly, while she preached to them and to all the crowd around of the foolishness of their fears, telling them that when we worship the one true God, we throw away all such superstitions.

At Home.

OUR YOUNG PEOPLE.

Miss H. M. Johnson.

Read at the Ninth Annual Meeting of the Woman's Foreign Missionary Society.

With all the advances which the church has made in the work of Foreign Missions during the present century, it is only a minority of Christian women who are represented by such a meeting as this. Want of time and opportunity, and want of interest (those excuses of an unconsecrated heart), are still a plea for inactivity offered by thousands of those who should be earnest laborers in this cause. We find it difficult to realize that lives like ours, with their little round of care and duty and pleasure, are needed by the Lord of the vineyard for any work outside the limits of our own homes. Even in the closet, where avenues of prayer should open out into all the world, our home burdens too often give our crippled faith its only exercise. Yet we are assured that no circumstances need ever hinder those who would become laborers together with God, since He chooses the "weak things to confound the mighty, that no flesh should glory in His presence." We may look at the favored few who have talents, influence, means, to offer in His service, and still thank God that our lives, which may seem dreary and barren of opportunities when viewed from an earthly standpoint, may in their heavenly aspect "be found unto praise and honor and glory at the appearing of Jesus Christ."

The duty which presses now on the willing-hearted women in our churches is one whose performance need not take the busiest of us out of our present sphere. There are those about us—our young people—who should be won to a more devoted love and unquestioning faith and service; and to gain these young hearts by many and varied means is a work which need not conflict with life's homely everyday duties. We have only to remember that there is no absorbing purpose of any heart which does not soon or late reveal itself to all around, to understand how it is that every child of God may become His epistle, known and read of all men. How soon a mother betrays her true self to the little one at her knee! Those watchful eyes, even in their merriment, are reading in her face their earliest, best-remembered lessons. If her deepest joy is awakened by worldly success, and her best efforts are given to worldly plans, how soon the little one queries and how naturally

she follows the drift of *her life!* "Nothing," said a lady, "that was ever said or sung about the infinite value of a Christian hope has made such an impression on my heart as did a smile I saw on my father's face when I was only four years old. Though he was in the deep waters of affliction, his features were radiant with peace. It seemed as though the door of his heart swung open unaware, and I saw for myself, child as I was, that he had found a satisfying portion in God; and to know the secret of that happiness became more and more the purpose of my own heart."

Thanks to God's blessing on the widow's mite, we may ever teach the young *how* to put their gifts into the Lord's treasury,—not ostentatiously, but with prayer and self-denial. A mother who longed to see her children abounding in this grace of liberality said, "Nothing preaches to my little ones so much as my own example. I gather them around the mite-box every Sunday afternoon, and we read together stories of mission work in other lands; then we have a little prayer-meeting all by ourselves. The money is given with quite a different spirit, I am sure, after such preparation."

Perhaps nothing makes the training of the young in missionary work more difficult than the general lack of information on such subjects. Even when those who could influence them have become themselves intelligent workers, they often, through some lack of faith or sympathy, fail to present the cause in an attractive way to young people. How true it is in this as in other things,

> "It needs the overflow of *heart*
> To give the lips full speech"!

Missionary literature is often dull reading to the young. The taste for it must generally be cultivated. For it is possible for those who have given themselves to the Lord to close their hearts to all appeals in behalf of a world lying in sin. Those among us who are watching the signs of the times observe that the children and matrons—the generation which is just coming on the stage and that which is about passing off—appear to be the only ones who have leisure for the Master's work. It is true that the ranks of our faithful laborers in mission fields are always replenished from the intermediate class, but it is also true that the great body of young Christian women are holding back their sympathies, prayers and efforts—their "reasonable service"—from the Lord. Nothing seems to be expected of the young girls just out of school, or the young women who are ready to enter on life's active duties. We let them fritter away their time in a round of dress and gayety, until the beautiful days of youth are past, and conclude that they cannot be interested *yet;* that no claim of society can be set aside, though their best years

and strength are sacrificed to its demands. Theoretically they belong to the Lord from the first; practically His claim on their whole heart is put by until they are satiated with worldly pleasures, or, at best, work for the Master is offered to them as something they may decline or accept at their pleasure. How difficult *then* for a nature so selfishly trained, so warped in its estimate of duty, to enter on the service of Christ in a true spirit! It is often a heart-breaking process, and a remnant only of life is left for Him who would bless and use the whole. We may rejoice, however, over signs of improvement: young Christians *are*, in increasing numbers, coming to a sense of duty and privilege in this respect. We have only to appeal to them to find them ready and willing to work, only hesitating for want of direction and sympathy. They need the hearty invitation which Moses gave to Hobab, "Come thou with us, and we will do thee good." As a *class* they cannot be gained without hard work. It costs an effort to reach and interest them which few, even among zealous workers for missions, are willing to make. Dull statistics and skeleton facts can be dealt out in morsels by a pleasant reader who is on the watch for such opportunities, and the attention may thus be gained of those who would not think of studying for themselves.

These things may oftener be brought into fireside conversation, and interest young listeners as deeply as any incident of a visit or a walk. There need not be such a *holy unreality* about missionary lives and missionary work that children cannot enter into sympathy with them. Nothing more deeply influences the susceptible heart of a child than a mother's *enthusiasm*. She gives an old friend's welcome to the missionary magazine as month after month it makes its appearance in her home, and, sitting down to its perusal with evident relish, gives out its pleasant and profitable facts with her own setting of faith and love. The child, too, puts a high value on the book. It may be years before she cares to read it for herself, but do not despair: "the precious seed lies buried long." We all have access to some young hearts. Shall we not sow there the seed of love for Christ's kingdom, and *with them* realize the promise that "all the ends of the earth shall remember, and turn to the Lord; and all the kindreds of the nations shall worship before Him"?

"Spiritual Life in the Mission Work" and "The Missionary Wife," two papers which were read at the Ninth Annual Meeting of the Woman's Foreign Missionary Society, have been published in leaflet form, and can be had on application to the Editor. If ordered by mail, please send stamp for postage.

MARCHING ORDERS.—V.

FRANCES RIDLEY HAVERGAL.

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."—Luke x. 2.

MOST likely we never went to a missionary meeting in our lives but what we were told to pray for the work. We are quite used to it; we take it as a matter of course, and as the right and proper thing to be said. Nobody disputes for an instant that it is a Christian duty. But—*are we doing it?*

As it is an acknowledged obligation upon all who profess to love the Lord Jesus Christ that they should obey His commandments, it is clearly a real obligation upon us, upon you and me, to obey *this* commandment. And if we are not doing it, we are equally clearly directly disobeying our dear Master, and failing in the one test of personal love to Himself which He gave us in the same night in which He was betrayed.

Yes, *are we doing it?* Did you pray this morning what He bade you pray? Did you yesterday? Or last week? Surely it is no light thing to go on from day to day leaving undone a thing which we ought to have done, and about which His own lips gave the most explicit direction!

How often we have sorrowfully felt that "we know not what we should pray for as we ought!" Now here is something that we *know* we are to pray for. We know that it is according to His will, or He would not have bidden us ask it. And "if we ask anything according to His will, He heareth us." And if we know that He hears us whatsoever we ask, we know that we have the petitions that we desired of Him. See what a splendid conclusion we reach! Oh, "pray ye therefore!" And if we thus pray, like little children, exactly what Jesus bids us pray, see if we do not find a real and probably conscious and immediate blessing in the very act—the floodgates opened, the spirit of grace and of supplication poured out, and the parched tongue filled with prayer and praise!

It is an immense help to be systematic in prayer. Many are finding it useful to take one of the seven petitions of the Lord's Prayer as the keynote of their own each morning. This brings "Thy kingdom come" to Monday morning. What if all the readers of *Woman's Work* should accept this as a continual reminder, and at least that *once* in each week join in fervent pleading of this Christ-taught petition, including in it the special one that the Lord would send forth laborers! Let us agree as touching this that we shall ask, in the obedience of faith and in the name of Jesus.

THE PRAYER MEETING AGAIN.

"I WANT to tell you something about the ladies' prayer meeting in our little village on the banks of the Hudson, but I know that I cannot express half the preciousness of this hour of sweetest fellowship, when the Master's presence is so consciously felt that our hearts burn at His gracious words, and the strength received is not slow in developing a quickened spiritual growth in those who come under its influence. Formerly we had a special subject for each week of the month, and each lady tried to bring some short item appropriate to the subject for the day, which she could read or relate. We had good success in keeping up the interest in this way, but lately we have taken instead the meeting topic, as given in the leaflets of the Bible Reading and Prayer Alliance, and we find the change exceedingly profitable and pleasant. The references indicated are numbered, copied upon slips of paper, and distributed to all present; when the questions are asked, calling for these texts, each is read according to its number; the questions are discussed and texts commented upon, as any one feels disposed. The meeting is opened by singing, and a prayer by the leader, and when the Bible lesson is finished, as many prayers as the time will allow are offered; the effort being made to have the prayers short and simple, expressing the particular need which the Scripture considered has impressed upon the heart of each, or thanksgiving for some comforting and enlightening truth revealed and appropriated. The lady leading this week appoints a leader for the next meeting, and though no one is considered obliged to accept this duty, very few refuse; the most timid make the effort successfully, their self-distrust causing the divine power working in them to be so apparent that it is an inspiration to others. More and more we learn to believe that we can do even seemingly impossible things 'through Christ who strengthens us,' and to realize that God's blessing follows our efforts, in proportion to the love and consecration to Him which prompts them, rather than in the perfection of their execution, so the weakest are encouraged to do what they can, and the results are wonderful."

We have a missionary prayer meeting which meets on the first Friday of each month regularly. Our pastor's wife is president, and she leads the meeting. We sing a hymn (always accompanied by an organ), the president usually makes the first prayer, closing it with the "Lord's Prayer," in which all join. This is a good practice to overcome the timidity we all feel in hearing our own voice in prayer. Most of us know from experience what a cross it is. We then sing another hymn, have a portion of Scrip-

ture read, another prayer, then a hymn, after which each one is asked to repeat a verse or text; another prayer, then missionary news is read; sometimes articles from the magazine or anything of interest that may have been gotten during the month. On several occasions we have had very interesting papers written by members of the society. After the devotional exercises we have a short business meeting. But we always have a good prayer meeting first, and the interest never seems to lag. They are well attended, and many more would join with us, only that they are afraid of being called upon to lead in prayer. If more of the young ladies could be induced to attend these meetings, and take part in them, how much easier it would be for them to fill our places—which they must do in a few years.

C.

UNREPORTED SUCCESS.

There is one point in connection with the success of missions which has often struck me. There is a part of our work and success for which we have no column in our schedules: it cannot be tabulated. We are accustomed to think there is little progress in missions, unless we can calculate upon chapels built, schools erected, congregations brought together, and numbers reported.

But there is a blessed work going on quietly and secretly,—something like one of the mighty influences of heaven. Nobody can weigh a sunbeam. You may concentrate the intensest heat of the sun upon the nicest balance, but you cannot make that balance quiver at all; and yet there is immense power and influence in that sunbeam. And many of our successes are of this class. They are hardly appreciable; we cannot put them into the schedule; we cannot talk much about them. Who can tell the amount of light that has been circulating through India, for instance, quietly circulating and changing the gloom of midnight into the brightness of morn? Who can tell the vast amount of curiosity excited in many minds there? Who can tell what are the deep convictions which have been impressed on many minds, which pride often conceals, and which men are ingenious enough often to smother? But these convictions will by and by break out into conversions to God. We cannot tell, I say, what secret influence is going on, as the result of missionaries living and laboring among these people. The fact is, there is a great deal to be thankful to Almighty God for which can never be seen in the society's reports. The secretaries cannot find figures and language to express it in the annual statements.—*Canon Farrar.*

TEN THOUSAND TIMES TEN THOUSAND.

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished, all is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in.

What rush of hallelujahs
Fills all the earth to sky!
What ringing of a thousand harps
Bespeaks the triumph high!
O day for which Creation
And all its tribes were made!
O joy, for all its former woes,
A thousand-fold repaid!

O then what rapture greetings
On Canaan's happy shore,
What knitting severed friendships
Where partings are no more!
Then eyes with joy shall sparkle
That brimmed with tears of late;
Orphans no longer fatherless
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb by sinners slain!
Fill up the roll of Thine elect,
Then take Thy power and reign!
Appear, Desire of nations—
Thine exiles long for home;
Show in the heavens Thy promised sign,
Then, Prince and Saviour, come!—*Dr. Alford.*

FROM OUR EXCHANGES.

Our Methodist sisters, whose Foreign Missionary Society is a year older than ours, are rejoicing (and we rejoice with them) in a decided advance in their receipts over last year. The *Northern Christian Advocate* gives the following statement: Total for last year, $68,063 52. For this year, Northwestern Branch, $17,932 70, Western (St. Louis) Branch, $11,521 94, Baltimore Branch, $4,315 00, Cincinnati Branch, $19,005 62, Philadelphia Branch, $6,244 29, New England Branch, $11,291 00, total, $70,310 55, which shows an advance of $2,247 03 in the aggregate, leaving out this year's receipts of the New York Branch, which we have not learned, but if last year's sum be added it will make the total advance $13,301 45, and the aggregate sum $83,612 00, the largest of any year of its history.

The ladies' missionary associations of the Presbyterian Church, South, raised $8,815 82 last year.

At the opening of the April meeting of the Association of Female Workers in London, the President, Mrs. Pennefather, requested that a little time should be spent in prayer, and especially for the Association. "There is such a danger," she remarked, "in *extended* work, lest it lose its vitality, and become as a mere machine. I trust there is no reason to fear this with regard to our Association; but yet there is danger, and we must pray to be kept from anything merely mechanical, and to have our bond together made more real and spiritual through the vitalizing power of the Spirit of God."

Perhaps there is no country in Asia to which more of interest, in some respects, attaches than to Thibet; and yet, from various causes, it is to a large extent a *terra incognita.* Not only have the exclusiveness of the Chinese and the fears of the Lamas—the priests and rulers of the people—thoroughly succeeded in excluding European travellers from Thibet proper, but the information which is extant about the country and its people is for the most part to be found in books or publications not easy of access to the majority of readers. For years prayer has been ascending to God to open this sealed territory to the gospel; and since the year 1853 devoted Moravian missionaries, having been foiled in all their efforts to enter Chinese Thibet, have been laboring among the Thibetans who reside in British territory. They have acquired the Thibetan language, have translated almost the whole, if not the whole, of the New Testament, and have conducted extensive educational operations among the people. Their linguistic labors have been of the highest value, and a few converts have been gathered.

Providential circumstances seem to show that the seclusion of Thibet will not be permitted long to continue. In the Che-fu Convention, now ratified, with the exception of its opium clauses, it was agreed that the British government might send an expedition either from India to China, or from China to India, by way of Thibet. Such an exploratory journey, whenever undertaken, cannot but be pregnant with the most important results. We earnestly desire that much prayer may be offered to God for this interesting country and people.—*China's Millions.*

"*Not for the heathen merely, but for* CHRIST," is the title of a two-page leaflet just issued by our Society. It was written for the auxiliary society of a particular church, but we think will be found valuable for circulation in all our auxiliaries. Price, 6 cents a dozen.

THE August Number of *Woman's Work for Woman* will be devoted to accounts of the meeting at Saratoga, held by the various Women's Foreign Missionary Societies, in connection with the session of the General Assembly of May, 1879, and the papers read at that meeting will also be printed in the same number of the magazine. Single copies of this number can be had for 10 cents each (including postage), on application to Miss J. C. Thompson, Editor, 1334 Chestnut Street, Philadelphia.

In consequence of this arrangement, the article on SOUTH AMERICA, which would otherwise be in the August number, will be deferred until November.*

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Batavia, N. Y., Pres. Genesee.
Cumberland, O. (Buffalo Ch.), Pres. St. Clairsville.
Harrisburg, Pa. (Seventh St. Ch.), Pres. Carlisle.
Middlefield Centre, N. Y., Pres. Otsego.
Millerstown, Pa., Pres. Carlisle.

BANDS.

Belleville, O., Willing Workers.
Bloomsburg, Pa., Band of Hope.
" " Willing Workers.
Greeley, Pa., Willing Workers.
Jersey Shore, Pa., Sanderson Band.
Lewisburg, Pa., Soul Lovers.
Philadelphia, Arch St. Ch., Young People's Branch (formerly Mizpah Band).
Watsontown, Pa., Faith Band.
Williamsport, Pa., Joy Vine.
" " Loring Band.

NEW LIFE MEMBERS.

Boyd, Mrs. M. B.
Duncan, Miss Mary
Dyer, Miss Libbie
Goulding, Miss C. R.
Houghtaling, Miss Ann
Hung Mung Chung
Osborn, Miss Eva
Reed, Mrs. A. C.
Shipman, Mrs. Mary Louisa

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from May 1, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Warren Aux., for Miss'y, Persia, . . . $5 50
BALTIMORE.—Ellicott City Aux., for work, Chefoo, . 67 00
BLAIRSVILLE. — Braddock, Mrs. H. N. Keen, extra fund, 5 00
BUTLER. — Concord Aux., $68 26; Middlesex Aux., $5; Mt. Nebo, $18; Plain Grove Aux., 50 cts.; Plains Aux., $8 13; Scrub Grass Aux., $39 75, . . . $171 26
CHEMUNG.—Watkins, Golden Rule Bd., ... 10 00
CLARION.—East Brady Aux., $25, Beacon Lights, $5 ($30); Richland Aux., $6, . 46 00
CLEVELAND. — Cleveland, 1st Ch. S. S., for Beirut Sem., $100; North Spring-

field Aux., for Miss'y, Japan, $5, ... $105 00

DAYTON.—Piqua, S. S., for burnt bricks, Oroomiah, . 15 00

ELIZABETH.—New Providence Aux., for sch'p, Shanghai, $27 75; Perth Amboy, Harriet Newell Bd., for sch'p, Mynpurie, $30; Rahway, 1st Ch., Sharon Bd., $25; Woodbridge, Lilies of the Field, sch'p, Shanghai, $10, 122 75

HUNTINGDON. — Spruce Creek, Miss M. Watt, . 50

KITTANNING.—Clarksburg Aux., for sch'p, Kolapoor, $30; Gilgal Aux., $7; Homer City, $6; Tunnelton Aux., $12, ... 55 00

LEHIGH.—Easton, 1st Ch. S. S., for sch., Syria, $50; Mauch Chunk Aux., for sch., Syria, $27, . . 77 00

MAHONING.—Poland Aux., for Miss'y, Bogota, . . . 20 00

MARION.—Cardington Aux., $9; Ostrander, Miss Flannigan's Class, for burnt brick, $1; Radnor Aux., $1 20; Trenton Aux., $5, . . 16 20

MORRIS & ORANGE.—Orange, 1st Ch. Aux., for Miss'y, Hangchow, $200; Orange, 2d Ch. S. S., for sch'p, Tungchow, $40, . . . 240 00

NEW BRUNSWICK.—Lambertville, 1st Ch., S. S., for sch'p, Sidon, $50, General Fund, $30 ($80); Lawrenceville, Gosman Bd., for sch'p, Africa, $20, . . . 100 00

NORTH RIVER.—Poughkeepsie, Willing Workers, for sch'ps, Sidon and Oroomiah, . 85 00

NORTHUMBERLAND.—Bloomsburg, Three Ladies, for extra fund, ... 2 50

OTSEGO.—Cooperstown Aux., for sch., Syria, $30; Middlefield Centre Aux., $16 50, . 46 50

PHILADELPHIA. — Calvary Aux., additional, $6; Miss Eliza Smith, for missionaries' expenses, $2, . . $8 00

PHILADELPHIA CENTRAL.—Second Mantua Ch. Aux., for work, Dakota, $24 19; Spring Garden Ch. Miss. Bd., $29 70, . . . 53 89

PHILADELPHIA NORTH.—Germantown, 1st Ch., Mrs. S. R. G. Beck, $200; Germantown, 2d Ch., S. E. Loyd, $5, ... 205 00

PITTSBURGH & ALLEGHENY CON.—Allegheny, 1st Ch., Earnest Workers, for sch'p, Sidon, $50; 2d Ch., for work, Mexico, $12 75; Sewickly Aux., for Miss'y, Kolapoor, $130; Shady Side Aux., for Miss'y, Futtehgurh, $40, ... 232 75

ST. CLAIRSVILLE. — Buffalo Aux., $10; Crab Apple Aux., for Miss'y, Canton, $28 35, 38 35

STEUBENVILLE.—Uhricksville, Children's Bd., . . . 4 00

WOOSTER.—Hayesville Aux., for Panalla bdg., . . . 28 50

MISCELLANEOUS.—Belvidere, N. J., J. G. Shipman, Esq., for L. M., $30; Hayesville, O., Mrs. C. M. Helfrich, last money of deceased child, $5; Holmesburg, Pa., Mrs. E. Pattison, 50 cts.; Manchester, Vt., Mrs. A. C. Reed, for nat. tea., Tokio, $100; Newark, N. J., Mr. W. P. Vail, $1 55; Philadelphia, cash, $1; bal. from fund for Annual Meeting, $2 65; Miss Michener, for work, Dakota, $1; Miss Fanny Goodbert, for extra fund, $1; Saratoga, N. Y., "Small beginnings," towards raising $100,000 this year, $5; Poland, O., A. S., for printing press, $25; sale of leaflets, &c., $15 60, 188 30

Total for May, 1879, . . $1907 28

The amount credited to the Aux. Soc. of Pleasant Unity, in the Annual Report, through mistake was published $41 75, it should have been $81 75.

The amount from Elkland, Wellsboro' Pres., in Annual Report and June *Woman's Work*, should have been $6.

MRS. JULIA M. FISHBURN, *Treasurer*,

June 2, 1879. 1344 Chestnut St., Philadelphia, Pa.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

NORTH AMERICAN INDIANS.

MISS S. DOUGHERTY.

ODANAH, Wis., Feb. 17, 1879.

ELEVEN were received into the church the last year by professing their love for the Saviour and decision to serve Him. Most of them were young. One of the number, who united last fall, was a scholar who a short time before left the boarding-school.

Mrs. Baird and I are the only ladies here now. Miss Verbeck, who had charge of the girls out of school and of the clothing for the whole school, left us last spring for a visit, intending to return; but retrenchment obliged the Board to cut our force down, and prevented her coming back. I miss her very much; she was an earnest, faithful worker for Jesus. Mrs. Baird now has charge of the clothing, sewing, and the household work, excepting in the girls' chamber and halls. I have also the care of the girls after supper in the evenings, and when they go to bed. On Sabbath they are with me most of the time. Our boarding scholars are mostly small children, and we think, with one or two exceptions, a more hopeful class than we ever have had; their evil habits are not so firmly fixed, and they are more easily moved by right motives. Though they require more care from us, it is care without so much anxiety. We often talk of Jesus and His love, and I sometimes hear them say, "Jesus would not do so, I will not." Yet they are verily human, often forgetting and grieving Him. Of two or three I sometimes have great hopes that, though stumbling often, they are really in the narrow way. One little girl who we hoped was a Christian was taken away for a while by her mother, and carried into the midst of heathenism. We feel anxious, but we know that He can guard His lambs there better than we can here. Another—dear, gentle Minnie Quazance—was taken away on account of illness, which is developing into a hasty decline, we

fear; but we trust her in the hands of her Saviour, whom she has so often said she loved, and whom she was like in her gentleness.

We bewail the ill health of our native pastor, Mr. Blatchford, who has been so faithfully serving his Master for nearly fifty years as interpreter and minister. Though generally able to attend the regular services, he is liable at any time to be obliged to give up his labors. I cannot tell how much he will be missed when he is called away by the Lord. His knowledge of both languages is so good that it will be hard to find his equal.

The reports from the new station started last fall nearly a hundred miles from here, now occupied by a young Indian and his wife, are very encouraging The people are sending their children to school, and are attending meeting and listening attentively, almost persuaded as a band to embrace the Christian religion, yet wanting to know a little more before doing so.

Our day school numbers from fifty to eighty scholars, those who are here attending very regularly, assisted to do so by a lunch given every evening at the close of school to those punctual and present all day. A sister of mine was with me during three months in the summer, but most of the time I have had only the help of the older scholars. Now I have a native woman, formerly one of the boarding scholars, who assists in teaching the lower classes and studies with the higher, trying to fit herself for a teacher, with her husband, of whom I have spoken, who is also attending school and studying with Mr. Baird out of school hours. All the teaching is in English, excepting when it is necessary to explain the meaning of lessons.

I know we have your earnest prayers rising to the mercy-seat for us, and I know it is in answer to the prayers of the faithful ones at home that we are bidden to lift our sometimes bowed heads, and rejoice in the great mercies of our God. I would ask even greater fervor, that the many to whom we are presenting the good news seemingly without effect may be drawn by the great love of Him who was lifted up for their sakes—even these Indians—that they may behold and live. We have been much cheered by the kind words of friends far away, who send us letters of loving greeting and encouraging wishes, and not words alone, but boxes and packages full of useful articles that help us ever so much.

The reports of the meetings at "48" do truly make us feel blessed and stronger with such earnest workers helping us; and often the thought of the "prayer hour" is restful when I feel very weary, as though the answer was before the petition. May God's blessing rest upon you His loving friends, and return to you a hundred fold in joy and peace in our blessed Lord!

MEXICO.

Miss Abbie D. Cochran.

Monterey, March 24, 1879.

Thank God for friends! say I; and when I look up at the pictured faces on my wall, I reiterate it more and more earnestly.

We visited the Missions and the Alamo, the various beautiful springs about San Antonio, and also saw a Mardi-Gras mummery. If such things as that increase very rapidly in our dear old United States, it argues ill to many of our enterprises. Do you suppose it will ever really be a "carnival"? It is terrible to think of.

Of our ride to Laredo I do not even like to *think*, and I would encounter all the dangers of the Gulf gladly in preference to such another ride. We left San Antonio at six in the morning; stopped at two in the afternoon and took dinner. I would not tell you what we had; we did *eat* some dry bread and water with a clean conscience, then went on till nine forty-five at night, when we stopped for supper. There were seven beds in the log house (one room) in which we stopped, and the woman told us "only nine children" tucked away besides in "cribs and trundle-beds." We had no occasion to close our eyes as we ate, for we had only one candle, which constantly required snuffing, and completely prevented our seeing anything whatever beyond our hands and plates. Then on again. Oh, such a night! I can not tell you, nor at all *hint* to you, the misery of that night. Even Mr. Thomson, who is a marvel of endurance, looked wan and pale in the morning. We stopped about ten, for breakfast, in a very comfortable house (that is, by comparison). There were changes made in the horses—or rather diminutive mules—every ten miles; but it took no more than ten minutes, so there was no chance for rest. To lend a story-book glow to the recital of it, our coach then broke down, and there we were: nothing but cactus to be seen for miles and miles, no hatchet, hammer, nothing but a "monkey-wrench." Miss S. and I were called upon to help by hanging on to the tongue of the vehicle while the driver and Mr. Thomson worked at something else. They put it together somehow so that it held till we reached the next to the last station, about thirty-seven miles from Laredo, at four in the afternoon. Here we had bread, eggs, steak and coffee, and changed to another coach. These last miles were the worst of the route, and were to be travelled by one set of animals without rest. When we saw the two "monstrous little" donkeys which were to pull that heavy Concord coach, our hearts sank within us. But some way—by walking "piece way," and cheering them up continually—we did arrive in Laredo at four and a half in the morning, the most utterly wretched

trio of people that ever a morning star greeted. Nor were our trials yet at an end, for the first "hotel" at which we stopped was full; the second was not, and Miss S. and I were given a room from which the occupants had been turned out for our accommodation—with no change of linen, towels, anything; while Mr. T. was taken off into another street and given a whole house to himself. . . . We were kept there a week waiting for the carriage, which, owing to the fact that the telegram sent from San Antonio took five days going, only left Monterey the day that we arrived in Laredo. . . .

Of our five days' ride to Monterey I need hardly speak; I presume it has been written and rewritten by other persons. We had one heavy storm, in which the road was lost, but it was soon found, and after the storm abated we crossed the river Salado in safety. It was dreary travelling for mile after mile through a country covered with cactus, Spanish dagger, and low thorny bushes of no variety. Everything here, by the way, bears thorns. We never saw more than three houses in a day, and once not one, from the starting to the stopping-place. We sang and talked and slept and ate, and were happy or miserable as we best could be—though I, thanks to my powers of endurance, was comfortable enough until the last days; then I was so utterly miserable that I didn't care anything about Monterey. I remember we began to meet long trains of wagons (made of logs and saplings bound together by ropes) drawn by oxen, and boys and men carrying all sorts of wares upon their heads; gay riders on beautiful Arabian horses that danced, pranced, and shook their gay ornaments and silver-trimmed heads till it was impossible to look at them in the blinding sunlight; and then dashing and tearing up long narrow streets paved with stone, low one-story stone houses, windows from whence, behind iron gratings, strange dark faces looked out; then stopping suddenly and looking up a long low two-story house with an iron balcony, windows like doors, no glass, no curtains, but wooden doors and iron bars. . . .

I wish you could see my room. To me it is beautiful, for I have all my little home prettinesses out. Mamma smiles down at me, and her curls look as if they were moving; dear old friends on every side; my pretty secretary (considerably scratched and marred by the journey, to be sure, but whole) looks very comfortable with its pigeon-holes and drawers; my work-basket (I never before had a work-basket—all to myself, I mean) is as inviting as possible; and a most delightful breeze is continually tearing this sheet from under my hands, so please excuse the chirography.

SYRIA.

Rev. William Bird.

Abeih, March 24, 1879.

[The following letter we have copied and sent to societies supporting schools in Syria; and we think it may stir up other societies to remember other workers and stations not in Syria.]

I HAVE been thinking that to some societies and to some persons it may seem a *huge undertaking* to get up a letter to send off five thousand miles or more. When such a letter *is* written, telling us facts about the society, their interest in the work, their desire for information in regard to certain points, &c., *all right;* we do not at all undervalue the expression of sympathy, nor any form of a well-written letter; but still this is not what we ask. Business is business, and I would suggest that we be kept notified, either from headquarters or from the societies contributing, that the sum has been paid for such a school. A few words on a postal (a one-cent stamp being added) is all that is necessary. Then, further, a long letter is written to some society, and perhaps *another*, and *no answer*. Of course such a plan of procedure *won't work*. Why not drop a postal immediately, acknowledging the receipt of a communication? "Your letter received. Thanks," would be sufficient. It would be worth a good deal more than two cents! If a few adjectives could be honestly and wisely added, so much the better: no objection to luxuries sweetening the necessaries of life. If I crave a crust of bread to appease the gnawings of hunger, that cannot be construed into an admission of a lack of appreciation of roast turkey. A few hints are sometimes a great help to us. We should know whether the society or band is one of children or not; also if they have read up in regard to Syria. Do they wish to learn about the work alone, or our daily life, or about the manners and customs of this people? I for one do not ask for an effort to be made to send interesting letters, but I do want a little help; and sometimes a spur quickens one's ideas.

Now, my object in this letter is this: I do not want any society that gives to a school in my field disappointed in regard to having something from the object for which they have been working and praying. I have answered all letters sent me by societies and secretaries since my return to Syria. I shall try to do the same in future; but it is hard to write expecting to interest those whom one has neither seen nor has any idea of what is wanted by them.

So much is now published in regard to this land that it is dangerous to presume on the ignorance of the patrons of the schools; and usually there is not much of great interest to write about a "common school."

Home.

SUPPORTING SPECIAL OBJECTS.

You have written for a special object to be supported by your society. There are plenty such in every mission. The fields are *so* white. And as Mrs. Keep has the list made out, by conference with the missionaries she can recommend you to some object. It is an honorable engagement and it means business. If you accept her recommendation you become responsible for that object year after year, and the far-away missionaries will *depend upon you*, not only for the money, but for intelligent interest, prayer, and faithful spiritual co-operation. You are thus "to enter into their labors." May God direct Mrs. Keep in choosing for you in His great wisdom! If she sends you to a very fertile region, reap in joy, and fill your bosom with sheaves, blessing the Lord of the harvest. But if she gives you the hardest place of all (somebody must have it), where prayer, and fasting, and faith, and watching are needed continually, let it drive you the more to Him who only is our success; and as you are made to feel the great difficulties of the work, so the more lay hold upon the strength of the Omnipotent I wish we could hear of John Knoxes among our auxiliaries, upon their knees all night long, pleading in agony that will not be denied, "God, give me Scotland or I die!"

I know not which to desire for you, one of the easiest and most promising fields, or one of the hardest and most trying. The latter might bring you into closer sympathy with the Divine Master who travailed for a world's redemption, who said of certain successes, "this kind goeth not out but by prayer and fasting," who never sought the easiest and highest places, whose *via lucis* was a *via crucis*, who pleased not Himself, and promised crosses to His faithful followers. Just before the Pentecost among the Teloogoos, when 10,000 souls were born into the kingdom and baptized into the church in a little over two months, the field was thought so hard and unpromising that all but one had decided to give it up. His eye was fixed upon the "lone star" in faith, like Elijah's upon the little cloud, and God's triumphant vindication and His estimate of that unprofitable field have taught lessons worth the deepest pondering. But our thoughts often are not like His thoughts. I used to get letters in Persia saying, "Give us a girl in your school to support, the prettiest, brightest, smartest, most promising," and I was driven to Christ with such letters to say, "Master, give thy

people the spirit of Him who left the ninety and nine for the unpromising troublesome lost sheep." Even the Prodigal Son in his rags and squalor was dear and worth saving, though few societies seeking interesting specialties would have chosen him! Those who assume specialties should understand that it means responsibility, self-denial, patience, perseverance, *the hardest kind of praying*; and *work, work, work!* You are to pray the souls for whom you undertake into the kingdom of heaven. God give you grace for it!

Yours in friendly sympathy,
SARAH J. RHEA.

THE MAIDEN'S OFFERING.

"WHAT shall I lay on the altar-shrine,
For the land where darkness reigneth?
Across the billows are those who pine
For Bread of Life, for the Word divine,
And the love of Christ constraineth.

"What shall I give that my Lord will own,
And will bless to their salvation?
What precious thing that is mine alone?"
A prayer went up to the great white throne,
Or a thought of imploration.

Only a moment her heart rebelled,
As its inner depth uncloses;
For yearnings fond in her bosom swelled
For shores that a father's ashes held,
For the shadowed Land of Roses.

"Thine, thine, dear Lord," was the murmur low,
And the spirit-strife was ended.
The pale cheek flushed with a stranger glow,
The smile illuming the brow of snow,
Was a beam from heav'n descended.

Her locks were shorn, and the price in gold
Of that wondrous crown of glory
Bore precious tidings of love untold,
Of mansions blest of the upper fold,
And the sweet and olden story.

"PAULINA."

NEW AUXILIARIES.

Defiance, O., Highland Ch.
Greensburg, Ind.
Hicksville, O., Lost Creek Ch.
Litchfield, Ill.
Northwood, Iowa.
Pana, Ill.
Paw Paw Grove, Ill.
Walnut, Iowa.

NEW LIFE MEMBERS.

Mrs. Susan George, | Mrs. M. A. Harmon.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to April 20, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON. — Alton, Mrs. Johnston's outfit, $11 65; Carlinville, $10; Carrollton, $15, both for same, for Africa, $25, Gen. Fund, $6 ($46); Edwardsville, $9 15; Jerseyville, sup. Pastor's wife, Persia, $16; Troy, sch'p, Bangkok, $20, . . $112 80

AUSTIN.—Austin, . . . 7 50

BELLEFONTAINE. — Urbana, $20 35, Miss. Bd., sch. bdg., in Mexico, $17 ($37 35); Upper Sandusky, 25 cents, 37 60

BLOOMINGTON.—Bloomington, $73 50, Cheerful Workers, $10, 2d Ch., Young People's Soc., sup. Pastor's wife, Persia, $51 ($134 50); Buckley, $3 50; Chenoa, for Persia, $35; Dwight, sup. Pastor's wife, Persia, $25; Heyworth, $14 50; Lexington, $14, Mills Mite Society, for Burnt Brick, $10 ($24); Normal, 50 cts.; Onarga, $7 28; Towanda, $8 12; Waynesville, $14, . . 266 40

CAIRO. — Carbondale, $2 55; Du Quoin, $17 50; Grand Tower, $7 10; Olney, $10 25, 37 40

CEDAR RAPIDS. — Anamosa, for Miss Cochran, $5; Clinton, same, $25, Gen. Fund, $42 ($67); Cedar Rapids, 1st, sal. Miss Pratt, $50, 2d Ch., Gate-keeper, Tabriz, $9 ($59); Blairstown, $9 50; Linn Grove, $60; Marion, sup. B. R., Corisco, $22, Gen. Fund, $1 ($23); Mt. Vernon, $10; Mechanicsville, $13; Pleasant Prairie, $16; Lyons, $5; Vinton, sal. Miss Jewett, $26 35; Wyoming, for Miss Cochran, $16 40, . . 310 25

CHICAGO.—Chicago, 1st Ch., sal. Mrs. Jessup, $140 16, *special*, Miss Cole, $35 25, F. C. Clarke, $106 50, Scotia Sem., $149 09, sup. Pastor's wife, Persia, $33, sup. Danood, Seir Sem., $7 50, Youthful Gleaners, $15 38 ($486 88); 2d Ch., $21 70, Miss Da Gama's sewing machine, $21, same, for Miss Pratt, $25 75, sup. Mary G. Bell, $5, Mrs. K., for H. M., $1, Young Ladies' Soc., $100 ($174 45); 3d Ch., sal. Mrs. Kelso, $50, to be appropriated, $50, sch'p, Oroomiah, $41 20, Young People's Soc., sal. Bessie James, $60 ($201 20); 4th Ch., $133 20, Mothers' Mite Soc., $6 60, Young People's Soc., $60 64 ($200 44); 5th Ch., sal. Miss Amy Campbell, $19 23; 6th Ch., $28, for sewing machine, $5 ($33); Alaska, 50 cts., dying gift of Delle Fry, 50 cts., Jeff. Park Ch., $64 75, Reunion Ch., sch'p, Rio Claro, $8 75 ($84 from Miss Georgie Merrill); Austin, $5 65, S. S., $4 72 ($10 37): Englewood, $72, Necktie Fund, $8 ($80); Evanston, sal. Miss Bacon, $75, S. S., *special*, for Mrs. Robertson, Indian Ter., $25 ($100); Highland Park, $20; Homewood, $7; Hyde Park, for Mt. sch., Persia, and bdg., at Laos, $36 90; Joliet, 1st Ch., sch. in Brazil, $36, Central Ch., Mt. schs., $51 50, S. S., Mt. sch., $20 ($107 50); Kankakee, $33 26, Morning Star Bd., $4 24 ($37 50); Lake Forest, $94, Young People's Soc., $9 88, Steady Streams, $3 34, Sale of "beautiful hair" of a member of Miss. Bd., $16 ($123 22); Manteno, $5; Wilmington, $10, $1727 19

CHIPPEWA.—La Crosse, . 1 00

COUNCIL BLUFFS.—Clarinda, for Miss Cochran, $10; Corning, sch'p, Chefoo, $25; Greenfield, for Miss C., $6, Rays of Light, $1 ($7); Red Oak, for Persia, $5 75. $47 75

CRAWFORDSVILLE. — Crawfordsville, Central Ch., $52 50; Delphi, sch., care Miss Downing, $15; La Fayette, sal. tea., $60, Mrs. D., $10 ($70); Rockfield and Rock Creek, Miss Downing, $12; Rockville, $10, for H. M., $10 ($20); State Line, $3 53; Waveland, for Burnt Brick, $15 75, Mrs. Milligan, sup. Pastor's wife, Persia, $35 ($50 75), ... 223 78

DAYTON. — Oxford, Western Fem. Sem., ... 42 34

DES MOINES. — Knoxville, $20 75; Russell, $15; Oskaloosa, $20; Chariton, $7 40; Winterset, sal. Miss Dougherty, $28 35; Des Moines, same, $41 50, for debt, $2, Light Bearers, for Miss D., $5, sch'p, Chefoo, $10 ($58 50); East Des Moines, $13 56, Bee Hive Bd., $4 ($17 56), ... 167 56

DETROIT. — Ann Arbor, for Mexico, $51 50, Gen. Fund, $5 50 ($57); Pontiac, $25; South Lyon, $5; Mt. Clemens, Miss Dean's sch., $32 75, Pearl Gatherers, same, $10 ($42 75); Brighton, $7 50, Walker Miss. Bd., $5 ($12 50); Stony Creek, $11; Holly, $14; Howell, for Miss Dean, $65; Northville, sch'p, Oroomiah, $33; Wing Lake, $4 12; Wyandotte, $5; Ypsilanti, India Workers, sup. Isaac Marks at Saharanpur, $20, Infant class, for Burnt Brick, $2 80 ($22 80); Detroit, sal. Mrs. Lucas, $100, Rhea Bd., sch'p, Tokio, $50, for Pierson sch., Futtehgurh, $40, Gen. Fund, $10, Westminster Bd., sch'p, Shanghai, $40, Richardson Bd., sch'p, Siam, $30 and sch'p, Oroomiah, $30 ($300), 597 17

DUBUQUE.—Dubuque, 2d Ch., $14 10; Hopkinton, Mt. schs., Persia, $32 45, S. S., for same, $12 ($44 45); Lenox Inst., Young Ladies' Soc., $3 63; Independence, $6; Mt. Hope, for Miss Cochran, $9 50, ... $63 58

FORT DODGE.—Boone, for Gen. Fund, $10, Miss Cochran, $5 ($15); Cherokee, $10; Jefferson, $5; Sioux City, $5, all for same; Fort Dodge, S. S., for Burnt Brick, $5, ... 40 00

FORT WAYNE. — Albion, $5; Fort Wayne, sal. Mrs. Farnham, $255; Goshen, $116 83; Helping Hands, $17 05; Kendallville, $15 14, S. S., $15 ($30 14); Lima, $42; Warsaw, $13 30; Waterloo, $4 10, . 483 42

FREEPORT. — Belvidere, $44; Marengo, Young Ladies' Soc., $7 75; Winnebago, $11 70; Woodstock, $5 15, 68 60

GRAND RAPIDS.—Grand Haven, sch. among the Laos, $75, educate Japanese women, $75, Miss. Bd., sch'p, Tokio, $50 ($200); Grand Rapids, Westminster Ch., Mt. schs., Persia, $60; Ionia, sup. Debki, $13 80, Alexander Bd., sup. Kamram, $15 ($28 80), . . 288 80

HURON. — Peru, $11; Olena, $2 10; Norwalk, $10; Elmore, $4 61, sal. Mrs. Robertson, ... 27 71

INDIANAPOLIS. — Columbus, $25; Bloomington, Walnut St. Ch., $21 50; Greenwood, $11 40; Indianapolis, 2d Ch., sal. Miss Eldred, $150; Southport, $11, ... 218 90

IOWA. — Burlington, $37 50; Keokuk, $22 50; Fairfield, $18, all for Miss Cochran; Ottumwa, $15; Mediapolis, ex. gift, $7 45; Birmingham, $19 82; Morning Sun, $19 50; Middletown, $8 65; Montrose, $5; Keokuk, sal. Miss Jewett, $29, Willing Workers, sch'p, Chefoo, $16 ($45); Kossuth, $22 57, Little Reapers, $14 37, Mis-

sion Helpers, $1 51, Miss Getty's Infant class, $1 65, S. S., $10 ($50 10), the four for Burnt Brick; Fort Madison, $20; Libertyville, $13, $281 52

IOWA CITY. — Atalissa, Mrs. Hascall, $1; Brooklyn, $11; Davenport, for Miss Cochran, $12 50; Iowa City, 1st, $75 10; Martinsburg Miss. Bd., $4; Washington, $5 33, ... 108 93

KALAMAZOO.—Cassopolis, $12 86; Constantine, pupil, Mynpurie, $23 75, Happy Workers, $10 ($33 75); Kalamazoo, sch., Oroomiah, $53, Michigan Fem. Sem., $17, North Ch., $4 26 ($57 26); Niles, sup. 2 B. Rs., Persia, $30; Richland, $12; Sturgis, $7; Three Rivers, pupil in India, $11 50: White Pigeon, sup. B. R., Mexico, $35, . . 216 37

LAKE SUPERIOR. — Menominee, ... 13 50

LANSING.—Albion, . . 11 25

LIMA.—Columbus Grove, $4, Earnest Workers, sch., Rawal Pindi, $1 50 ($5 50); Lima, sch. in Syria, $40; St. Mary's, sch'p, Rio Claro, $17 32: Findlay, $15, Lilies of the Field, sch'p, Corisco, $6 50 ($21 50); Ada, $9 17; Sidney, $20; Delphos, $10: McComb, $7, . . . 130 49

LOGANSPORT. — South Bend, $19, for H. M., $34 50, Young People's Soc., $23 05, for H. M., $23 05 ($99 60); Logansport, 1st Ch., 2 pupils, Canton, $50, Pres., $35 ($85), ... 184 60

MANKATO.—Pleasant Ridge, . 5 00

MATTOON. — Charleston, Mrs. Johnston's outfit, $9 50; Vandalia, sch'p, Rio Claro, $35, ... 44 50

MAUMEE. — Antwerp, $6 86; Bowling Green, $9 25; Bryan, $20 02, Young Ladies' Soc., $12 40 ($32 42); Helena Bd., $5 60; Hicksville, $6; Lost Creek, $5 60; Mt. Salem, $9; Napoleon, $18 40; South Toledo, for Tokio, $13 97; Tontogany, $6, ... $113 10

MILWAUKEE.—Brodhead, $6; Delafield, $3 75, Mrs. B. and M., $1 ($4 75); Janesville, for Mrs. Corbett, $16 41; Ottawa, $5, Mrs. Stewart, $2 25 ($7 75); Stone Bank, Miss. Bd., $5; Manitowoc, $2: Beloit, Mt. schs., Persia, $43 15; Milwaukee, Cal. Ch., $25, extra fund, $25, 1st, Wisconsin Volunteers, $50, sup. sch. in Syria, Immanuel Ch., $10 ($110), . . . 194 56

MONROE.—Hillsdale, sal. Miss Ketchum, $33, Gen. Fund, $5 ($38); Coldwater, sal. Miss K., $10, Gen. Fund, $7 75 ($17 75); Erie, $5; Clayton, $10; Quincy, $5; La Salle, $3; California, $5, all for Miss K., for Mexico, $3 ($8); Tecumseh, $7 50; Monroe, $8, these for same, for Miss K., $1 20, Necktie Fund, $1 50 ($10 70), . 104 95

MUNCIE. — La Gro, $2 80; Muncie, sch'p, Ningpo, $35, Pledge, $1 ($36); Portland, $13; Tipton, $13; Wabash, $60 88, ... 125 68

NEBRASKA. — Beatrice, $3; Lincoln, $68 60; Plattsmouth, $3 20, Infant class, $1 21 ($4 41), . . . 76 01

NEW ALBANY.—Charlestown, $27; Mitchell, $10; Leavenworth, $6; Paoli, $7 20; Scipio, $3; Lexington, $7 25; Orleans, $2; Hanover, $15 25; New Albany, 1st Ch. S. S., $25, 2d Ch. S. S., $35 33 ($60 33); Madison, 1st Ch., $25, Miss. Bd., $25 ($50), all for Miss Campbell; Hanover, sch'p, Ningpo, $20, *special*, Mrs. Warren's Ch., $8 25 ($28 25); Jeffersonville, $9 35, Willing Workers, $5 65 ($15), both for Mexico; New Albany, sal. Miss Thackwell, $219 65; New Washington, Girls' Home, Alaska, $10; Orleans, for H. M., $3, ... 463 93

OTTAWA. — Aurora, $14 63;

Mendota, $20 50; Oswego, $5 50; Paw Paw Grove, $12; Rochelle, $6 20; Somanauk, $8; Union Grove, sch'p, Siam, $21, . . $87 83

PEORIA.—Brimfield, $5; Canton, B. R., Rawal Pindi, $56 35, Miss. Bd., Burnt Brick, $23 ($79 35); Brunswick, for Mexico, $9 10; Farmington, for Mexico, $13; Eureka, chapel bdg., $48 68; French Grove, for Mexico, $8 40; Elmwood, $16; Galesburg, sal. Mrs. Winn, $68 44, Miss. Bd., for Burnt Brick, $12 ($80 44); Knoxville, sal. Mrs. Winn, $50, sch'p, Bangkok, $25 ($75); Oneida, sal. Mrs. Winn, $23; Lewistown, sch. Ambala, $27 30; Prospect, sal. Mrs. Winn, $25, Gen. Fund, $9 37 ($34 37); Salem, $11 75; Peoria, 1st Ch., sch. at Futtehgurh, $50 85, Miss. Workers, Canton, China, $45, 2d Ch., sch. at Futtehgurh, $26, Light Bearers, $14 50, Little Lights, Infant class, for Brazil, $8, Calvary Mission, $8 60 ($161 15); Yates City, $8 20, ... 592 54

ROCK RIVER. — Albany, $5; Princeton, $11, Armor Bearers, $25 ($36); Rock Island, Central Ch., $35, Broadway Ch., $25 ($60); Woodhull, sch'p, Dehra, $60, ... 161 00

SAGINAW. — Bay City, sch'p, Oroomiah, $25; Flint, sch. in Syria, $25, Young Ladies' Soc., $15 ($40); Saginaw, $100 45; Vassar, sch'p, Chefoo, $40, Gen. Fund, $24 ($64); West Bay City, Young Disciples, $17 50, . 246 95

SAINT PAUL. — Duluth, sal. Miss Downing, $19 85; Minneapolis, Westminster Ch., sup. Frank Myongo, Africa, $25, special fund, $11 80, Mission Workers, $5, Light Bearers, $11, Happy Contributors, $11, Cheerful Givers, for Persia, $10 ($73 80); Pine City, $11; Red Wing, sal. Miss Downing, $40; St. Paul, House of Hope, sal. Miss D., $75, Hope Miss. Bd., same, $3 55, Dayton Ave. Ch., $14 35, Central Ch., $60, 1st Ch. S. S., for Odanah, $19 05 ($171 95); Stillwater, 1st Ch., $19 50, . $352 10

SCHUYLER.—Augusta, $3 50; Bardolph, $16; Camp Point, $26 75; Clayton, $20; Monmouth, $44 40; Perry, $20 90; Prairie City, $17; Quincy, $125; Rushville, $10, ... 283 55

SPRINGFIELD. — Jacksonville, sch., Gwalior, $62, for chapel, *special*, $45 ($107); Lincoln, sal. Mrs. Corbett, $18; North Sangamon, same, $49 60; Springfield, 1st Ch., same, $45, Young Ladies' Soc., same, $50 ($95); Williamsville, same, $11, ... 280 60

VINCENNES. — Evansville, 1st Ave. Ch., $15, Grace Ch., $35 ($50); Terre Haute, 1st, sal. Mrs. Warren, $12 50, for Burnt Brick, $4. 2d Ch., $25, Centenary Methodist Ch., for Burnt Brick, $4 20 ($48 70); Vincennes, $4 25, 99 95

WATERLOO. — Ackley, sal. Miss Pratt, $19, sch'p, Dehra, $20 ($39); Grundy Centre, $10; Marshalltown, sal. Miss Jewett, $20 80; Nevada, for Miss Cochran, $20; Waterloo, sal. Miss Pratt, $20, ... 109 80

WHITEWATER. — Cambridge City, $2 73; Sardinia, $25, 27 73

WINNEBAGO.—Stevens' Point, 7 40

WINONA. — Claremont, sal. Mrs. Holt, $15; Kasson, same, $14 50, S. S., for Burnt Brick, $5 ($19 50); Oronoco, 50 cts.; Owatonna, sal. Mrs. Holt, $10, S. S., Mrs. H.'s sch., $12 ($22); Winona, $10, ... 67 00

WISCONSIN RIVER.—Madison, Mt. schs., Persia, $16, for Miss'y, $42 14, ... 58 14

MISCELLANEOUS. — Societies, for Report, $3; Indepen-

dence, Mo., A friend, $1; New Sharon, Iowa, A Missionary's wife, $5; El Paso, Kan., Mrs. Baldwin, $5; Farmington, O., for H. M., $15; West Brooklyn, O., $12; West Berlin, O., S. S., for Burnt Brick, $3; Buffalo, O., S. S., same, $2 15, $46 15

Total for May, . . . $9,278 98

For year ending April 20, 1879, ... $32,278 13

In receipts in May *Woman's Work*, Omaha Pres., Silon Ridge, should have been $2 from W. M. S. and $2 from Miss. Bd. Also the $70 05 recorded from Sparta should be Ipava, and in Iowa Pres., for Minneapolis read Mediapolis, for sch. under Mrs. Lucas, $10, Mrs. H.'s S. S. Class, for Chefoo, $2 10 ($12 10).

TO MAY 20, 1879.

ALTON.—Belleville, outfit Mrs. Johnston, $10; Carrollton, W. M. S. and Paris S. S., same, $50, ... $60 00

BELLEFONTAINE.—Galion, $5; Pres. Soc., $1 25, . . 6 25

BLOOMINGTON.—El Paso, sch'p, Chefoo, ... 10 00

CEDAR RAPIDS. — Clinton, $20 15; Big Grove, $4, . 24 15

CHICAGO.—Arlington Heights, $5 30, Chicago, 2d Ch., $29 05, 3d Ch., $5, sch'p, Oroomiah, $60, Mrs. Mendsen, sch'p, Shanghai, $10, 4th Ch., $30, Young Ladies' Soc., by sale of ferns, $5 35, S. S., sch., under Miss Noyes, $75, 6th Young Ladies' Soc., $15 ($299 40); Hyde Park, for the Laos, $30, ... 264 70

COUNCIL BLUFFS.—Council Bluffs, ... 9 00

DES MOINES.—Osceola, . . 13 41

FORT WAYNE. — Elkhart, Young Ladies' Bd., Mt. sch. in Persia, ... 10 00

FREEPORT.—Lena, . . 15 88

GRAND RAPIDS.—Grand Rapids, 1st Ch., ... 7 00

HURON.—Huntsville, . . 18 60

LIMA. — Lima, Young People's Soc., sch'p, Tokio, . 25 09

MANKATO.—Winnebago City, Mrs. Holt's sch., Shanghai, 15 52

MAUMEE. — Bryan, $5 35; Paulding, $3 50: Toledo, bal., 54 cts., Thank offering, Mrs. D. Smith, $10, 1st Ch., Livingstone Bd., sch'p, Bangkok, $30 ($40 54); West Bethesda, $4 80; Western, for Home at Ft. Wrangle, $9 41, . . $63 60

MILWAUKEE. — Milwaukee, Immanuel Ch. S. S., sch'p, Ningpo, $30, Special for Miss Ketchum, $10, . . 40 00

NEW ALBANY.—Jeffersonville, sch. in Mexico, $5; Madison, 2d Ch., for Miss Campbell, $15; Salem, same, $15 10, . 35 1[illegible]

PEORIA.—Lewiston, a thank offering, ... 50 0[illegible]

PLATTE.—St. Joseph, Westminster Ch., sch., Syria, . 35 0[illegible]

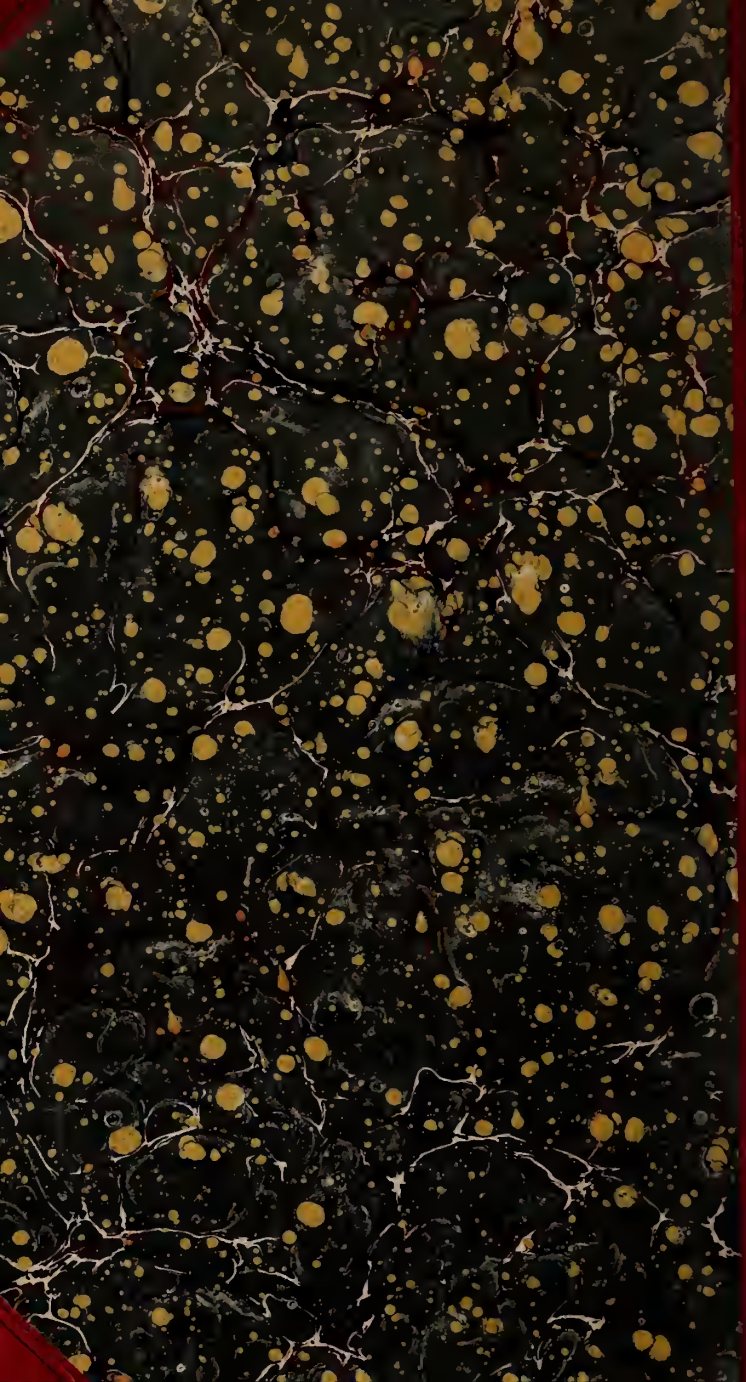
ROCK RIVER.—North Henderson, ... 7 3[illegible]

TOPEKA.—Lawrence, . . 16 7[illegible]

WHITEWATER.—Knightstown, $10; Liberty, $1 50, . . 11 [illegible]

MISCELLANEOUS.—Offering at Annual Meeting, $313 31 (including $29 50 for Burnt Brick and "My Mite," one gold dollar); Miss Schmucker, Soochow, China, $23 43; "My darling's missionary pennies," 55 cts.; First fruits offering, $5; Connorsville, Ind., Baby Jesse, $1, Mrs. A. Parker, $6, Anna Yale, $5, Albert and Dannie Root's pocket money, $3, Albert's Christmas present, given by his mother after he went home, $20, M. Root, $16, Mr. Root's Christmas money, $25, Mrs. M. Root's, $25 ($101); Interest on the above, $24; Sale Book, $1; Societies for Report, $10 50, . . . 478 79

Total, ... $1217 62

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *May* 20, 1879.